



In the name of Allah: the Compassionate, the Merciful

سورة التين

AT-TIN

Name

The Surah has been so named after the very First word *at-tin*.

Period of Revelation

According to Qatadah, this Surah is Madani. Two different views have been reported from Ibn Abbas: first that it is a Makki Surah, and second that it is Madani. But the majority of scholars regard it as a Makki revelation, a manifest symbol of which is the use of the words *hadh-al-balad-il-amin* (this city of peace) for Makkah. Obviously, if it had been revealed at Madinah, it would not be correct to use the words "this city" for Makkah. Besides, a study of the contents of the Surah shows that it belongs to the earliest period of Makkah, for in it there is no sign whatever to indicate that during the period of its revelation any conflict had started between Islam and unbelief. Moreover, it reflects the same style of the earliest revelations of Makkah period in which briefly and succinctly the people have been made to realize that the judgment of the Hereafter is necessary and absolutely rational.

Theme and Subject Matter

Its theme is the rewards and punishments of the Hereafter. For this purpose first swearing an oath by the habitats of some illustrious Prophets, it has been stated that Allah has created man in the most excellent of moulds. Although at other places in the Quran, this truth has been expressed in different ways, for example, at some places it has been said: "Allah appointed man His vicegerent on the earth and commanded the angels to bow down to him (Al-Baqarah: 30,34, Al-Anam: 165, Al-Araf: 11, Al-Hijr 28,29, An-Naml: 62, Suad 71- 73);" at others that: "Man has become bearer of the Divine trust, which the earth and the heavens and the mountains did not have the power to bear (Al-Ahzab 72);" and at still others that: "We honored the children of Adam and exalted them above many of Our

other creatures (Bani Israil 70)," yet here the statement made on oath in particular by the habitats of the Prophets that man has been created in the finest of moulds, signifies that mankind has been blessed with such an excellent mould and nature that it gave birth to men capable of attaining to the highest position of Prophethood, a higher position than which has not been attained by any other creature of God.

Then, it has been stated that there are two kinds of men. those who in spite of having been created in the finest of moulds, become inclined to evil and their moral degeneration causes them to be reduced to the lowest of the low, and those who by adopting the way of faith and righteousness remain secure from the degeneration and consistent with the noble position, which is the necessary demand of their having been created in the best of moulds. The existence among mankind of both these kinds of men is such a factual thing which no one can deny, for it is being observed and experienced in society everywhere at all times.

In conclusion, this factual reality has been used as an argument to prove that when among the people there are these two separate and quite distinct kinds, how can one deny the judgment and retribution for deeds If the morally degraded are not punished and the morally pure and exalted are not rewarded and both end in the dust alike, it would mean that there is no justice in the Kingdom of God; whereas human nature and common sense demand that a judge should do justice. How then can one conceive that Allah, Who is the most just of all judges, would not do justice?

The Holy Quran

The Fig

Sura # 95 – 8 Verses - Makkah

سورة التين

وَالَّتَيْنِ وَالزَّيْتُونِ ﴿١﴾

		And the olive	وَالزَّيْتُونِ	By the fig	وَالَّتَيْنِ

Translit	Wa At-Tīni Wa Az-Zaytūni				
AhmedAli	انجیر اور زیتون کی قسم ہے				
Jalandhry	انجیر کی قسم اور زیتون کی				
YusufAli	By the Fig and the Olive,				
M.Khan	By the fig, and the olive,				
Pickthal	By the fig and the olive,				
Shakir	I swear by the fig and the olive,				

وَطُورِ سَيْنِیْنَ ﴿٢﴾

		(of) Sinai	سَيْنِیْنَ	And the Mount	وَطُورِ
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Translit	Wa Ṭūri Sīnīna				
AhmedAli	اور طور سینا کی				
Jalandhry	اور طور سینین کی				
YusufAli	And the Mount of Sinai,				
M.Khan	By Mount Sinai,				
Pickthal	By Mount Sinai,				
Shakir	And mount Sinai,				

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

(of) security	الْأَمِينِ	City	الْبَلَدِ	And this	وَهَذَا
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Translit	Wa Hadhā Al-Baladi Al-'Amīni				
AhmedAli	اور اس شہر (مکہ) کی جو امن والا ہے				
Jalandhry	اور اس امن والے شہر کی				
YusufAli	And this City of security—				
M.Khan	By this city of security (Makkah) ,				
Pickthal	And by this land made safe;				
Shakir	And this city made secure,				

The Holy Quran

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Sura # 95 – 8 Verses - Makkah

سورة التين

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿4﴾

Man	الْإِنْسَانَ	We created	خَلَقْنَا	Verily	لَقَدْ
stature	تَقْوِيمٍ	The best	أَحْسَنِ	In	فِي

Translit	Laqad <i>Khalaqnā</i> Al-' <i>Insāna</i> Fī 'Aḥsani Taqwīmīn				
AhmedAli	بے شک ہم نے انسان کو بڑے عمدہ انداز میں پیدا کیا ہے				
Jalandhry	کہ ہم نے انسان کو بہت اچھی صورت میں پیدا کیا ہے				
YusufAli	We have indeed created man in the best of moulds,				
M.Khan	Verily, We created man in the best stature (mould),				
Pickthal	Surely We created man of the best stature				
Shakir	Certainly We created man in the best make.				

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿5﴾

To the lowest	أَسْفَلَ	We reduced him	رَدَدْنَاهُ	Then	ثُمَّ
				(of) the low	سَافِلِينَ

Translit	Thumma Radadnāhu 'Asfala Sāfilīna				
AhmedAli	پھر ہم نے اسے سب سے نیچے پھینک دیا ہے				
Jalandhry	پھر (رفتہ رفتہ) اس (کی حالت) کو (بدل کر) پست سے پست کر دیا				
YusufAli	Then do We abase him (to be) the lowest of the low—				
M.Khan	Then We reduced him to the lowest of the low,				
Pickthal	Then we reduced him to the lowest of the low,				
Shakir	Then We render him the lowest of the low.				

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿6﴾

Believe	آمَنُوا	Those who	الَّذِينَ	Save	إِلَّا
Then for them (will be)	فَلَهُمْ	Righteous deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
end	مَمْنُونٍ	Without	غَيْرُ	A reward	أَجْرٌ

Translit	'Illā Al-Ladhīna 'Āmanū Wa 'Amilū Aṣ-Ṣāliḥāti Falahum 'Ajrūn Ghayru Mamnūnin				
AhmedAli	مگر جو ایمان لائے اور نیک کام کئے سوان کے لیے تو بے انتہا بدلہ ہے				
Jalandhry	مگر جو لوگ ایمان لائے اور نیک عمل کرتے رہے انکے لیے بے انتہا اجر ہے				
YusufAli	Except such as believe and do righteous deeds: for they shall have a reward unfailing.				

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M.Khan	Save those who believe (in Islâmic Monotheism) and do righteous deeds, Then they shall have a reward without end (Paradise).
Pickthal	Save those who believe and do good works, and theirs is a reward unfailing.
Shakir	Except those who believe and do good, so they shall have a reward never to be cut off.

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٧﴾

After this	بَعْدُ	Causes you to deny	يُكَذِّبُكَ	Then what	فَمَا
				The (Day of) judgement	بِالدِّينِ

Translit	<i>Famā Yukadhdhibuka Ba`du Bid-Dīni</i>
AhmedAli	پھر اس کے بعد آپ کو قیامت کے معاملہ میں کون جھٹلا سکتا ہے
Jalandhry	تو (اے آدم زاد) پھر تو بڑا کے دن کو کیوں جھٹلاتا ہے؟
YusufAli	Then what can, after this, contradict thee; as to the Judgment (to come)?
M.Khan	Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. Day of Resurrection)?
Pickthal	So who henceforth will give the lie to thee about the judgment?
Shakir	Then who can give you the lie after (this) about the judgment?

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

The Best	بِأَحْكَمِ	Allah	اللَّهُ	Is not	أَلَيْسَ
				(of) the judges	الْحَاكِمِينَ

Translit	<i>'Alaysa Allāhu Bi'ahkami Al-Ĥākimīna</i>
AhmedAli	کیا اللہ سب حاکموں سے بڑا حاکم نہیں (ضرور ہے)
Jalandhry	کیا خدا سب سے بڑا حاکم نہیں ہے؟
YusufAli	Is not Allah the wisest of Judges?
M.Khan	Is not Allāh the Best of judges?
Pickthal	Is not Allah the most conclusive of all judges?
Shakir	Is not Allah the best of the Judges?